The Blessed'st BIRTH that euer was:

OR,

THE BLESSED Birth of our Lord and Sauiour Iesus CHRIST.

Preached at the *Fleet*, the 25. of December, *Anno Dom.* 1627.

By HENRY GREENWOOD
Preacher of the Word of God.

ESAY 9.6.
To vs a Childe is borne, to vs a Sonne is giuen.

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TO

THE RIGHT

VVorſhipful Sir *Henry Lello* Knight, and Mr. *Iames Ingram* Eſquire, Wardens of his Maieſties Priſon of the *Fleet*, be this fleet and ſhallow Tractate commended.

RIght Worthy and VVorſhipfull, I (hauing receiued from you in my preſent afflictions ſo great fauours, ſuch tender compaſſi-

ons, and knowing how base an euill ingratitude is, that it is *inimica animæ, dispersio virtutum* &c.) cannot but shew my gratefull heart, in presenting that to your Worships eyes, that lately hath been sounded in your eares: a subiect most comfortable, and so necessary to be knowne, delighted in, and rested on, as without it no saluation: for this is life eternall, to know God, and him whom God hath sent, the Lord Iesus.

The Lord (of his infinite mercy) giue you the sauing knowledge of Christ Iesus, to embrace him as your chiefest Lord

Lord and King: for to so many as receiue him, giues hee power, priuiledge, prerogatiue, to bee called and bee the sonnes of God.

The Lord giue you to know him in his { Person. Office. Power. Merit. Spirit.

In his Person { God. Man.

In his Office { King. Priest. Prophet.

In his Power { Mortifying corruptions. / Sanctifying affections.

In his Merit { Redeeming to God by his bloud the elect of God. / Intitling by his righteousnesse the elect to blisse.

In his Spirit { Discouering error. / Conducting into all truth. / Perswading by faith, confirming

ming by holineſſe ſaluation of your ſoules.

Bleſſed are you both, being ſo, ten thouſand times happie are you, if you haue thus the Lord for your God.

All theſe (the very ground of all true comfort and happineſſe) are liuely ſet forth in this ſmall preſent: therefore let mee intreat you to peruſe the ſame at your beſt leaſures.

Now the Lord make this and all other holy helpes profitable and comfortable to your owne ſoules: that ſanctie

tie may be your portions in this life, and ſaluation in the life to come, for Ieſus Chriſt his ſake, *Amen.*

Your Worſhips for euer to be commanded in the Lord,

H. GREENWOOD.

From mine houſe in *Finſbury*-fields Ianuary 20. 1627.

THE BLESSED'ST BIRTH THAT EVER WAS.

LVKE 2. 10, 11.

Behold, I bring you good tydings of great ioy that shall be to all people: that is, that vnto you is borne this day in the Citie of Dauid, a Sauiour, which is Christ the Lord.

THe Lord our God hath not onely giuen vs a Christ for our redemption and saluation, but (blessed be his Maiestie) he hath also discouered him to the world by many:

1. By

Mat. 3.17. By himselfe, *Matth.* 3. 17. This is my beloued Sonne in whom I am well pleased.

Iohn 1.29. By Iohn Baptist, *Ioh.* 1.29. Behold the Lambe of God that taketh away the sinnes of the world.

Iohn 1. 33. By a Doue, *Ioh.* 1. 33. Vpon whom thou shalt see the Spirit descending, and tarrying still vpon him, that is he that baptizeth with the Holy Ghost.

Matth. 2 9. By a Starre, *Matth.* 2.9. And loe, the Starre which they had seene in the East went before them, till it came and stood ouer the house where the Babe was.

And here by his Angell he discouers him to the Iewish shepherds feeding their flockes by night, and that in full and ample manner by two notable circumstances; of the place where, of the time when, this blessed Babe was borne: Behold I bring you good tydings of great ioy that shall bee to all people: that is, that vnto you is borne this day in the Citie of Dauid a Sauiour, which is Christ the Lord.

Which

. Which words as they are couched in two verses, so will they afford two things obseruable:

1 A merry message: Behold I bring &c.

2 An admired cause: That vnto you is borne &c.

This mirth is amplified by two { 1. By the magnitude. 2. By the multitude.

1. By the magnitude of it: Great ioy.

2. By the multitude of the sharers in it: That shall be to all people.

In which heauenly message I obserue these three:

First, the messenger: and that is an Angell: Behold I bring you good tidings. 1

Secondly, the message; and that is, of great ioy: Of great ioy. 2

Thirdly, the extent; or the parties to whom this ioy appertaineth: and that is to all people: That shall be to all people. 3

Behold I bring you good tidings: behold

behold I bring you good tidings of great ioy: behold I bring you good tidings of great ioy, that shall be to all people.

But before I deale with this high and heauenly Instrument, a word or two of the word Behold.

Behold: It is a note of attention, six hundred times vsed in holy Writ: alwayes placed before matters of great weight and moment; sometimes before inutterable iudgements, as *Amos* 8. 11. Behold I will send a famine among you, &c.

Sometimes before inexpressible mercies: as *Esay* 7. 14. Behold a Virgin shall conceiue, and beare a Sonne, and his name shall be called Immanuel.

And here also in the words of my Text: Behold I bring you good tidings of great ioy, &c.

Hereupon *Bernard* calls it *Notam stellisteram*, a starry note: a note that doth point out some rare matter to be reuealed, as the Starre stood ouer the house, and pointed to the Wise-men where the Babe was.

For

For the expoſition of the word, doe but compare *Matth.* 6. 26. with *Luke* 12.24. there the Lord hath giuen it.

Saint *Matthew* ſpeaking of the prouidence of God ouer the fowles of the aire, vſeth the word Behold: Behold the fowles of the heauens, &c. Saint *Luke* ſpeaking of the ſelfe-ſame ſubiect, vſeth another word, the word, Conſider: Conſider the Rauens: So that Behold, is as much as Conſider, and ſeriouſly perpend what God will haue now deliuered to your ſoules.

I, that is, an Angell, as it appeareth in the beginning of the verſe: Then the Angell ſaid vnto them, bee not afraid, for behold I bring you good tidings &c. 1

Angell: it is as much as Meſſenger: it is *Nomen officij, non naturæ:* a name of office, not of nature: as you may reade, *Hebr.* 1.7. He maketh the Spirits his Angels, or Meſſengers: The Spirits, there is their name of nature: His Angels or Meſſengers, there is their name of office. Hebr. 1.7.

Theſe high and heauenly inſtruments,

ments, were messengers sometimes of Gods frowne, sometimes of Gods favour.

First, of Gods frowne: as was
2 King. 19. 35. that Angell that slew of *Senacheribs* host in one night, one hundred fourescore and five thousand.

Gen. 19. 13 And as were those Angels that destroyed the City of Sodome.

Secondly, of Gods favour: as were those Angels that ministred to
Mat. 9. 11. Christ in the wildernesse: For the Angels came and ministred to him.

And as was that Angell that com-
Luk. 22. 43 forted Christ in the Garden: For an Angell came from heaven and comforted him.

And as was this Angell that brings blessed newes of the birth of the Lord Jesus: Behold I bring you good tidings &c.

Obser. The point of this part, office of Angels, is the last verse of the first chapter to the *Hebrewes*: Angels are ministring spirits sent forth to minister for their sakes, that are and shall be heires of salvation.

And

And this their office they haue most frequently perfoꝛmed, witnesse the foꝛenamed places of Scripture, and many other places also: as an Angell bade *Elias* fly from *Iezabel:* and an Angell here bꝛings excellent newes from heauen of the birth of a Sauiour: Behold I bring &c.

That Angels are pꝛesent with vs, it is plaine by that of Saint *Paul* to the *Corinths:* Let the women be couered bꝛecause of the Angels: the Angells behold the behauiour of man and woman in the congregation, in the woꝛship of God: if theꝛefoꝛe women should bée shoꝛne as man (to whom God hath giuen the hotter & stronger bꝛaine) it would bée a confusion of seres, and a great displeasure to the Angels.

Againe, the office and pꝛesence of Angels is séene in this: A man taketh his hoꝛse and trauelleth him, his hoꝛse falleth vpon him, no bone bꝛoken, how commeth this to passe? by the pꝛouidence of God in the watch of Angels.

This

This first sheweth the rare mercy of God to mortall and miserable sinners, that he will vouchsafe such high and heauenly instruments to attend vs in our outgoings and incommings, that wee dash not our foot against a stone.

Psa.91.12.

Lord what is man that thus thou shouldest regard him, or what is the best of the sonnes of men, that thus in mercy thou shouldest visit him?

Psal.8.4.

Secondly, here note the prerogative of the children of God; though they be in base esteeme of reprobate worldlings, yet they are great in the fauour of the most high: yea the heauenly Angells are appointed of God their waiting men: as for the wicked, it is not so with them, but the blacke guard of hell dogs them, here to sinne them, hereafter to sinke them to perdition.

Thirdly, here is matter of consolation to the people of God: though man and Deuill be against vs, yet if God be with vs, we need not be afraid: the Angels of God shall fight our battells for vs: as in eighty eight, and as *Elisha* told

told his seruant, vpon the host of Angels perceiued, Feare not, for there are more with vs, than are or can bee against vs. 2 Kings.

The second thing obseruable in this merry message, is the message it selfe: 2

wherein I note { 1. The matter: Ioy. 2. The measure: Great.

Behold I bring you good tidings of great ioy.

First Ioy.

This Angel brings not a brandisht sword, as once against *Adam*: Gen. 3. 24.

This Angell brings not burning fire, as once against Sodome: Gen. 19. 24.

This Angell brings not consuming pestilence, as once against *Dauid*: 2 Sam. 24. 16.

This Angell brings not sudden death, as once against *Herod*: Act. 12. 23.

But this Angell brings tidings of ioy, and of great ioy that shall be to all people.

Oh blessed day is Christs Birth-day; the blessedst day that euer came, a day of glad tidings, a day of great

ioy that shall be to all people: O blessed be the womb that bare this Babe, and the paps that gaue this Babe sucke: for this blessed Birth day of Christ Iesus, brings ioy and nothing but ioy to all people.

Gen. 40. *Pharaohs* banquetting birth-day yeelded much sorrow, for then he hanged vp his chiefe Baker.

Matth. 14. 6. 10. *Herods* banquetting birth-day yeelded much sorrow: for then he cut off *Iohn* Baptists head.

Ier. 20. 14. *Ieremy* (though an holy man) cried out of his birth-day: *Maledictus dies* &c. Cursed bee the day wherein I was borne, and let not the day of my birth be blessed.

Iob 3. 3. 6. *Iob* (though a iust man) cried out of his birth-day: *Pereat dies in quo natus sum* &c. Let the day perish wherein I was borne, and let it not be ioyned to the dayes of the yeare.

But Christs Birth-day brings ioy, great ioy, and nothing but ioy to all people.

And as ioy in Christs Birth is here by an Angell proclaimed, so let vs know,

know, that wee can haue no peace with God, no ioy in soule, no hope of blisse, but in, through, and from this Lord Iesus. *Obser.*

Had not Christ come and assumed our nature, what should haue become of vs: oh we had beene all euerlastingly condemned.

Let vs therefore reioyce in the Lord alway, againe let vs reioyce: let our soules magnifie the Lord, let our spirits reioyce in Christ our Sauiour: Let vs keepe this Feast with ioy and thanksgiuing, lauding the Lord for his sweet Christ, not with reuell rout, gaming and prophanesse, knowing that Christ came not to make vs prophane or libertines, but to sanctifie our natures and saue our soules, that wee should serue him in holinesse and righteousnesse all the dayes of our life. *Vse 1.*

Againe, if it be such ioy to see Christ poore, needy, and lying in a cratch, oh what ioy shall it be to see him in glory, triumphant in heauen at the right hand of the Father? This ioy who *Vse 2.*

can comprehend, this ioy the Lord vouchsafe vs all, when we shall bid these our mortall corps farewell.

Secondly, as ioy, so great ioy doth Christs Birth afford: Behold I bring you tidings of great ioy. *Hoc puero nato properauit gaudia tellus, cœlestis visit sedes, & gestyt orbis*: Great ioy: Ioy in heauen, ioy on earth: ioy to Angels, ioy to men: ioy to Iew, ioy to Gentile: ioy to rich, ioy to poore: Behold I bring you tidings of great ioy.

Great ioy < *Quia cæteris præstantissimum:* / *Quia multos consolaturum:* / *Quia perpetuò duraturum:*

Great for the excellency: great for the vniuersality: great for the sempiternity: Behold I bring you tidings of great ioy.

First, Great for the excellencie.

Phil. 4. 7. So excellent is this ioy, as it passeth all vnderstanding.

Matth. 17. So excellent is this ioy, as it rauisht Peter on the mount:

So

So excellent is this ioy, as it euen filled *Paul* with consolation. 2 Cor. 7.

So excellent is this ioy, as if it be perfected in vs, I know not what it should be but life euerlasting: great therefore is this ioy.

Secondly, Great for the vniuersalitie.

It reacheth to all times, past, present, and to come: to all people, Iews, Grecians, Romans, French, English: to *Moses* in the flags, to *Ioseph* in Egypt, to *Daniel* in Babylon, to *Iob* in Vz, to *Simeon* in Ierusalem, to the Canaanite in Sidon, to some in Rome vnder the Popes nose: for the Church of God dwelleth where the throne of Satan is: great therefore is this ioy. Reu. 2. 13.

Thirdly, Great for the sempiternitie.

The ioy of hypocrites and worldlings is short and momentany: it drops in aduersity, & drops in death: as *Iob* speaketh, They reioyce in the sound of Organs, and suddenly goe downe to hell: But this ioy is permanent and lasting; it stands in aduersi- Iob.

tie, and mounts to perfection in death:
Iohn 16. This your ioy no man nor deuill shall take from you: for as the world cannot giue it, so the world cannot take it away: great therefore is this ioy; so great, as it cannot be numbred, so precious, as it cannot be valued; so lasting, as it is euerlasting.

Thus much for the Message.

3 The third thing obseruable is the *Extent*: That shall be to all people.

The Angell sayes not, That shall be to many: as once an Angell said of
Luk. 1. 14. *Iohn Baptist*, Many shall reioyce at his birth: But *Omni populo*, To all people: Iewes, Gentiles, of what condition soeuer they be.

This happie report agrees with
Gen. 22. 18. that sweet old conenant: *Benedicentur in semine tuo omnes gentes terræ*: i. All nations shall be blessed in thy seed: that is, the elect of all nations, both Iewes and Gentiles.

For this particle (*All*) must not be taken for euery *Individuum*, euery person of mankinde: *Non pro singulis generum, sed pro generibus singulorum*:

Not

Not for euery man, but for some of euery kind, whether Iew or Gentile: for Christ was the fall of many in Israel; and a feare to many in Ierusalem: and to many of the Gentiles hee became foolishnesse: For though Christ be borne and dead for all, yet all receiue him not: But as many as receiue him, to them he giues power to be the sonnes of God. Luk. 2. 34. Matth. 2. 3. 1 Cor. 1. 23. Iohn 1.

That Saint-like song of heauen makes good this present point: Thou hast redeemed vs to God by thy bloud *ex omni tribu, populo, lingua, natione*: that is, Out of euery tribe, people, language, nation: They doe not say, *Redemisti omnem tribum, sed ex omni aliquos*, that is, Thou hast redeemed euery tribe, but out of euery tribe and kindred some: for though Christs death to saue all be sufficient, yet is it only to the faithfull efficient. Reuel. 5. 9.

This *Nouerint vniuersi* should comfort vs Gentiles at the very heart, because wee are not excluded the common saluation by Iesus: For hee is a light to enlighten the Gentiles of Eng- *Vse.* Luke 1.

land, as well as once he was a glory to Israel.

Thus much concerning the extent of this message.

2 Now followeth the admired cause of this proclaimed ioy: and that is, the blessed Birth of the Lord Iesus: Vnto you is borne this day in the Citie of Dauid a Sauiour, which is Christ the Lord.

Wherein I obserue these fiue particulars.

1. The person: a Sauiour, Christ the Lord.
2. His Birth: is borne.
3. The parties for whom: vnto you.
4. The time: this day.
5. The place: in the Citie of Dauid.

Vnto you: vnto you is borne: vnto you is borne this day: vnto you is borne this day in the City of *Dauid*: vnto you is borne this day in the City of *Dauid*, a Sauiour which is Christ the Lord.

But of the words, as they lye in order. Vn-

I.

Vnto you: *Vobis.*

This *Vobis* by way of expoſition will affoꝛd a foure-fold obſeruation.

1. *Vobis*, is you: that is, *veſtrum ſingulis*: to your particular perſons.

Woꝛds of comfoꝛt indeed: foꝛ had the Angell repoꝛted the birth of a Sauiour, and not applied him to their particular conſolations, it would haue pleaſured them little: foꝛ what if in generall I know Chꝛiſt is boꝛne, if in particular I finde him not boꝛne to me, alas what comfoꝛt haue I?

Whence I note, that it is not a generall repoꝛt of a Sauiour that makes vs happy, but a particular appliance that makes vs happy and bleſſed. *Obſer.*

Foꝛ as *Luther* ſaith, Swéet is the name of Ieſus, but the life of all lyeth in thoſe little pꝛetty pꝛonounes, *meus, tuus, ſuus*: when we can ſay, he is my Ieſus, thy Ieſus, his Ieſus, her Ieſus: woꝛthily therefoꝛe doth the confeſſion of our Faith runne in the ſingular number, with an I beleeue in God, and I beleeue in Ieſus Chꝛiſt, &c.

The

Vse. The Lord then make the birth of the Lord Iesus salutiferous to euery particular soule of vs, to me, to thee, to euery soule here present: Oh that we could all say with *Thomas*, Thou
Ioh. 20. 28. art my Lord, and my God.

2. *Vobis*, to you: that is, *vobis hominibus*, to you men, not to the Angells fallen.

Obser. We see then that the Lord loued man more than Angells fallen: he sent a Sauiour in our nature to helpe vs, but not in angelicall to helpe them: they are therefore damned without recouery.

Yea wee are more beholding to Christ than the Angells that stand: for he gaue them but Confirmation, but to vs both Redemption and Confirmation.

Nay, we are nearer to Christ than the Angels themselues: euen as an arme of flesh is nearer to man than an arme of gold: we are Christs armes of flesh, the Angells (though they be of a more excellent nature) are but as armes of gold.

To

To you therefore especially Christ is borne.

3. *Vobis*, to you: that is, *ad vestrum commodum*, to your benefit and good: *Nobis natus, nobis passus Christus*: Christ was borne to vs, for vs he suffered, for vs he fulfilled the Law, all that he did, he did for vs: his teares are ours, his cries and grones ours, his stripes ours, his perfection ours, all ours, he was not borne for himselfe, but for vs: nay more, he had neuer beene borne but for vs; as in the Epistle to the *Corinths*: He is made of God to vs wisdome, to vs righteousnesse, to vs sanctification, to vs redemption. 1 Cor. 1. 30.

This should teach vs all this notable lesson; to be for the good of others, and not all for our selues: he can be no good Christian, that is no good Common-wealths man. *Obser.*

The Sunne in the heauens shines not to himselfe, but to the whole world: the candle on the earth wastes it selfe for the good of others: So (if we be right professors) with the members

bers of the body, let vs be for the good of our brethren.

Infælix ille qui sibi soli natus: he is a base vnion that is borne for himselfe alone: some are such miserable miscreants, as they only aime at their owne good: he that liueth thus, is no better than if he were vnborne; nay such are rather a burden to the earth than a blisse: such make the creatures grone, such make the poore man grone, yea hell it selfe grones for such muckwormes.

Imitate Christ Iesus then this good time, doe good to the poore now and euer to your powers; succour them, relæue them, helpe them: be you thus perfect, as your heauenly Father is perfect.

4. *Vobis*, to you: that is, *vobis humilibus, pauperibus, à mundo despectis pastoribus:* to you poore and despised shepherds, to you a Sauiour is borne.

Obser. Christ is not borne to the proud, to the couetous, to the adulterous, to the prophane: Christ is no Sauiour to

to ſuch kinde of perſons; but to thoſe that are faithfull, and feare the Lord. Mal. 4.

Witneſſe elſe that Scripture in *Iob*: Where is wiſdome to be found? the ſea ſaith not in me: the depth ſaith not in me: the land of the luxurious ſaith not in mee: Chriſt quaints not with proud peacocks, couetous carles and luxurious liuers, but reſides in the hearts of the humble. Euen as water forſakes the hill, and reſts in the valley; ſo God giueth grace to the humble, and watereth their ſoules with the dew of ſaluation: To you therefore a Sauiour is borne. Iob 28.

Is borne. II.

An old prophesie here fulfilled: To vs a Childe is borne, to vs a Sonne is giuen. Eſay 9.6.

Is borne: words full of admiration: words full of conſolation.

Words full of admiration: Chriſt to be borne of a Virgin, without an earthly father, a birth moſt admirable.

Three things eſpecially reported are

are miraculous, { Christs Incarnation. / Christs Resurrection. / A Christians Regeneration.

Obser. And as they are words full of admiration, so are they full of consolation: for (if we be wise and learned Christians) we must know, that the mercy of God could not save us, unlesse in every respect his justice were satisfied. Now that his justice might be satisfied, man offending, true man must satisfie: in the same nature that God was wronged, in the same nature must his Law be righted: And Christ satisfied in humane nature both the command of the Law by his life, and the curse of the Law by his death.

Christ therefore of necessity must be borne of a woman, and must be like to man in every thing, sinne onely excepted.

Now the properties of our humane nature

nature are three,
- Essentiall: as Dimension, Circumscription, Termination.
- Accidentall: as Sanctification, Resurrection, Glorification.
- Naturall: as Mortalitie, Infirmitie, Iniquitie.

All these were in Christ Iesus, only iniquity set aside.

All such Heretikes are here refuted that deny the humane nature of Christ, affirming his body to be a phantasticke body: but for their paines, I will allow them a phantasticke salvation. *Vse* 1.

O miranda benitas, ô miranda humilitas Christi: Oh the wonderfull humilitie of the Lord Iesus, that being eternall & without beginning, would of a pure Virgin take flesh vnto him, be borne and haue a beginning: Who being equall with God, would take vpon him the forme of a seruant, and be found in the shape of a man: blessed be his goodnesse for this his loue to man, for euermore, *Amen*. *Vse* 2. Phil. 2. 7.

This

III.

This day.

The Angell did not say, This night, though it was in the night, for the shepherds were feeding their flockes by night, but this day: and the reason was, *quia latam rem nunciabat*, because he delivered joyfull newes.

He saith this day, { *Non pro qualitate temporis.* / *Sed pro qualitate rei,*

Not for the qualitie of the time, but for the qualitie of the thing.

So we finde in the holy Scriptures, when heavie reports are mentioned, the night is named: but when joyfull tidings are told, the day: as *Ambrose* well noteth upon the 22. of *Luke*.

Mark. 14. *Peters* denial was in the night: But
Iohn 21. his confession was in the day.

Gen. 18. The friendly comming to *Abraham* of the Angells was in the day, at noone: but their fearefull comming to

Gen. 19. Sodome was at night, in the evening.

The foure Lepers going in their famine to the tents Aramiticall (the Aramites being gone, fearing Israels pursute)

purſute) finding meat, drinke, and gold, and goodly refreſhing, called it a good day, though indeed it was night: This day (ſaid they) is a day of good tidings. 2 King. 7 9.

That foole in the Goſpell threatned with death, had the night, not the day, accompanying his ſorrowes: Thou foole, this night ſhall thy ſoule be taken from thee, &c. Luke 12.

So here an Angell bringing ſweet and ioyfull newes (the day naturally being chærefull, and the night fearefull) vſeth the word Day, not Night: To you is borne this day &c. As it is in the *Corinthes* alſo: *Ecce nunc dies ſalutis:* Behold now the day of ſaluation. 2 Cor. 6. 2.

Worthily called a day, becauſe then the true light was come into the world, and turned the night of all ſeare into the day of all ioy and ſalnation.

In the Citie of Dauid: which was Bethleem. IV.

It is called the City of *Dauid* for two reſpects, 1. for Diſtinction. 2. for Demonſtration.

III.

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Gen. 19. Sodome was at night, in the evening.

The foure Lepers going in their famine to the tents Aramiticall (the Aramites being gone, fearing Israels pursute)

purſute) finding meat, drinke, and gold, and goodly refreſhing, called it a good day, though indeed it was night: This day (ſaid they) is a day of good tidings. 2 King. 7 9.

That foole in the Goſpell threatned with death, had the night, not the day, accompanying his ſorrowes: Thou foole, this night ſhall thy ſoule be taken from thee, &c. Luke 12.

So here an Angell bringing ſweet and ioyfull newes (the day naturally being chearefull, and the night fearefull) cleth the word Day, not Night: To you is borne this day &c. As it is in the *Corinthi* alſo: *Ecce nunc dies ſalutis:* Behold now the day of ſalvation. 2 Cor. 6. 2.

Worthily called a day, becauſe then the true light was come into the world, and turned the night of all feare into the day of all ioy and ſalvation.

In the Citie of Dauid: which was Bethleem. IV.

It is called the City of *Dauid* for two reſpects, 1. for Diſtinction. 2. for Demonſtration.

1. For Distinction: there were two Bethleems, one in the Tribe of *Zabulon*, *Ios.*19.15. one in the Tribe of *Iudah*, where *Dauids* father dwelt, and where *Dauid* himselfe was borne: So the
Mich. 5. 2. prophecie is fulfilled, And thou Bethleem Ephratah, that art little among the thousands of Iudah, out of thee shal he come that shall rule in Israel.

2. For Demonstration: To shew
Ioh. 7. 42. that he should come of the seed of *Dauid*.

He was conceiued and liued in Nazareth, but was borne in Bethleem Dauid.

Bethleem signifieth the house of Bread: the Bread of life is borne in the house of Bread: not in a Palace there, but his house was a thorowfare, and his bed a cratch.
Luke 2. 7.

This makes not only for the Iews refutation, that would not receiue him, though the Prophets thus rightly had pointed him out: but sheweth also both the truth of all Prophecies concerning Christ, and the Lords faithfulnesse in their performance.

A Sauiour which is Christ the Lord. V.

A Sauiour: oh heauenly word, whose worth and comfort passe all expression.

A Sauiour: not a temporary, but an euerlasting Redæmer, and there is no Sauiour besides this Sauiour, as the Prophet speaketh. Hos. 13. 4.

Here is another great Prophecie fulfilled: Behold your God will come and saue you. Esay 35. 4.

He saues vs from sinnes, guilt, and punishment; and that by his imputatiue passions.

He saues vs from sinnes regiment, and that by grace derined vpon vs: for out of his fulnesse we receiue grace for grace. Iohn 1.

And by his imputatiue holinesse he presents vs spotlesse, to life and glory euerlasting.

Christ: that is, Anointed:

For the worke of our Redemption, Iesus was anointed into a triple Office, to be a King; a type whereof was *Salomon*: to be a Prophet; a type

whereof was *David*: to be a Priest; a type whereof was *Melchisedech*: *Melchisedech*, not *Aaron*: *Aaron* a Priest, but not a King: *David* a King, but not a Priest; *Melchisedech* both King and Priest, therefore a notable type of Jesus.

Anointed to be a King; to rule his Elect, and protect them.

Anointed to be a Prophet; to teach his Elect, and direct them.

Anointed to be a Priest, to ransome his Elect, and reconcile them.

If Christ be thy Christ as King: then the Devill reignes not in thee, but Christ:

If Christ be thy Christ as Prophet: then his Word, not thy will, is the rule and square of all thine actions:

If Christ be thy Christ as Priest: then thine affections are slaine concerning sinne, and thy whole man sacrificed to God.

Our Lord.

Lord, a name of power, giuing to God his essence and being, shewing that the Lord hath his being from none,

none, but from himſelfe alone, as all things elſe haue their beings from him: for in him wee liue, and moue, and haue our being. Acts.

Here is his Deity deſcribed: and here is another ſweet prophecie fulfilled; Behold a Virgin ſhall conceiue and beare a Sonne, and his name ſhall be called Immanuel, that is, God with vs. Eſay 7. 14.

God with man conioyned. A neceſſary and as happy a coniunction.

Our bleſſed Sauiour muſt not only be Man, but alſo God, and that for two cauſes.

1. To ouercome and deliuer his humanity from death and miſery.

2. To dignifie and make meritorious whatſoeuer act done in his humanitie for the ſaluation of his Elect.

This title of dignity is giuen our Sauiour by *Dauid*: The Lord ſaid to my Lord, ſit thou at my right hand vntill I make thine enemies thy foot-ſtoole. Pſal. 110. 1.

And by *Thomas*: Thou art my Lord and my God. Ioh. 20. 28.

Christ is our Lord by { Power: / Purchase.

hee hath bought vs with his owne blood; and therefore called *Dominus Deus, Dominus Electorum*: The Lord of the Elect.

Vse 1. A comfort and honour to all true Christians, that we haue so able, so omnipotent a Sauiour: Against those vile Heretikes, that mocke vs for making account of saluation by a crucified man.

Vse 2. If he be our Lord, where is then his feare? *Mal.* 1. 6.

Many would haue him their Iesus, but few will endure him their Lord.

The Lord giue vs to follow him in pietie, in patience, in grace, in crosse: that so we may be admitted to follow him in ioy and glorie euerlasting.

Now this Iesus, this Christ, this Lord, knocketh at the doore of our hearts, let vs not shut him out with the Bethleemites, nor bid him packe out of our countrey with the Gadarens: but be yee open yee euerlasting

doores,

dores, that this King of glory may come in: that you having admitted his heauenly counsels into your consciences in this life, he may one day intertaine you all into his Fathers mansions of glory hereafter: and that for the alone merits of the same our Lord Iesus: to whom with the Father and Holy Spirit be returned all Glory and Power, Praise and Dominion, this day and for euermore.

Amen.

A PRAYER for a blesſing vpon *this Sermon.*

MOſt holy and heauenly Lord God, for as much as thou haſt taught vs from thy holy and heauenly Word that *Paul* may plant, *Apollo* water, yet all in vaine, vnleſſe thy grace be annexed thereunto: good Lord therefore wee moſt humbly beſeech thee in the Lord

Lord Ieſus, to bleſſe this portion of thy holy Word to euery ſoule of vs, making it the ſauour of life to ſaluation to euery of vs, and to none of vs the ſauour of death to damnation: now if we reuerence thy Word, delight in thy Word, and make it the rule and ſquare of all our actions, then is it the ſauour of life to heauen; but if we remaine in wilfull ignorance, notwithſtanding thy Word, if wee preferre the corrupt counſels of our vaine hearts aboue the ſacred commands of thy Word, then is it the witneſſe of death to damnation: therefore we beſeech thee giue vs thy grace, that we follow not our owne wayes, or our owne wills, for the end of this way will be death; but grant that we may follow the motions of thy bleſſed Spirit, and the doctrines of thy holy Word, from

from this time forth for euermore into all truth.

O Lord God, we moſt heartily bleſſe thy heauenly name, for that thou haſt appointed thine holy and heauenly Angels to guard vs, ſafegard vs, attend vs, defend vs, from the malice and miſchiefe of men and deuills: eſpecially (O God of all goodneſſe) we thanke thee for the gift of the Lord Ieſus, the only hope and helpe of our ſaluation; had not Chriſt Ieſus aſſumed our nature, and ſatisfied for vs thy Iuſtice, wee had all beene euerlaſtingly condemned: ten thouſand times bleſſed be thy holy name, for that thou haſt thus graciouſly viſited and redeemed thy people.

Now (good Father) ſeeing none are ſaued by the Lord Ieſus, but ſuch as beleeue on his name, and

and walke after his Spirit: wee pray thee then, giue vs grace to embrace him with the armes of our ſoules, that wee may receiue out of his fulneſſe grace for grace: for to ſo many as thus receiue him, giues he power, priuilege, prerogatiue to be called, and to be thy ſonnes, O God.

And as wee are thus hopefully and happily redeemed by the bloud of Chriſt Ieſus, ſo grant, we may conſider the end of this our redemption, which is to ſerue him in holineſſe and righteouſneſſe all the dayes of our liues.

As we are called and profeſſed Chriſtians, ſo grant we may euermore walke worthy of this glorious name and title: Lord make vs careful to imitate this immaculate Lambe, in whom was found no guile: that wee may follow him

him in innocencie, pietie, humilitie, patience, obedience, temperance, loue: that it may bee our greateſt glory, our neareſt reſemblance of him, that wee following him in holineſſe in this life, may be admitted to follow him in euerlaſting happineſſe in the world to come.

The marke (moſt gratious Lord God) of the ſheepe of Chriſt is to follow Chriſt, making the holy life and doctrine of the Lord Ieſus, the onely patterne of all our actions: therefore keepe vs (holy Father) from prophaneneſſe, pride, worldlineſſe, drunkenneſſe, fornication, and all manner of vngodlineſſe: though we be in the world, yet grant wee may not be of the world, but let our thoughts, words, actions, euermore be holy and heauenly.

Thus